THE CHAPLAIN IN A CORRECTIONAL FACILITY

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by
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CHAPTER I

INTRODUCTION

Need for the Study

The military is making every attempt to restore to duty as many of its men in prison clothes as possible. Correction, not punishment, is the key word. This attitude seems to be achieving great results, since the records at the Correctional Training Facility in Fort Riley indicate that more than half of the 30,000 men who graduated from there are serving or have completed their enlistment honorably.[1] In achieving this success, the chaplain is an integral part of the therapeutic team in a correctional facility and performs a very important role in the rehabilitative program. Correction rather than punishment is in keeping with the always-changing attitude toward the military prisoner and is illustrated by the fact that there is today no actual "hard labor." The Army feels prisoners are ill-equipped to return to society as productive citizens after performing years of hard labor. Through academic and vocational training coupled with institutional and community-based correctional treatment programs, prisoners are provided with the tools necessary for successful rehabilitation after they have returned

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[1]Wally Terry, "Military Prisons." Original Study submitted to Editor of Time and Commanding Officer of Fort Dix Correctional Facility (May, 1971), p. 1.

to the environment from which they came.

Chaplains have been around prisons, stockades, and correctional facilities for a long time. This study provides an analysis of the functions of the chaplain in a correctional facility in meeting the needs of the confinees in religious activities, counseling, and morale.

Statement of the Problem

As a part of the therapeutic team within a correctional facility, the chaplain has a tremendous rehabilitative impact on the confinees. Confinees as prisoners in a civilian prison "have the time and frequently are in the mood which makes them unusually amenable to conversion to a new conception of the spiritual meaning of their lives and of their relationship to mankind and to their God."[2] It was hypothesized, therefore, that the chaplain in a correctional facility does meet the needs of the confinee in religious activities, counseling, and morale.

Definitions

For the purpose of this research project, the following words have been defined to preclude any misunderstanding in the mind of the reader. The following definitions are quoted

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[2]Daniel Glaser, The Effectiveness of a Prison and Parole System (Indianapolis: The Bobbs-Merrill Company, Inc., 1964), p. 283.

from Army Regulation 190-4.

Custody - Custody is normally effected and maintained through such limitations upon a prisoner's free movements as are imposed by the confines of a building, its fenced yard, or subdivisions within the building, such as cells, recreation rooms, or workshops. Custody of prisoners when outside the confines of the facility may be effected by the presence of guards or supervisors, armed or unarmed.

Confinee - A military prisoner. There are four (4) classifications of military prisoners:

1. Installation Parolee - Those prisoners considered to require no custodial supervisions. Parolees will be permitted to work and train within specific limits of the reservation without guards or supervisors. Where practicable, provisions will be made to billet them outside the facility fenced area.

2. Minimum Custody - Those prisoners considered to be sufficiently dependable to require little custodial supervision.

3. Medium Custody - Those prisoners considered to require continuous custodial supervision but whose escape or conduct under supervision are not considered to present a threat of life, limb or property. Prisoners so classified will be under armed guard when employed outside the correctional facility.

4. Maximum Custody - Those prisoners considered to require special custodial controls because of known characteristics of a dangerous, violent, troublemaking nature, or who are considered escape risks. Prisoners so classified will be employed only inside the correctional facility.[3]

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[3]Department of the Army, Army Regulation 190-4. "Military Police," "Uniform Treatment of Military Prisoners" (Washington, D. C.: U.S. Government Printing Office, 1969), pp. 4-1.

Limitations

This research project was limited in the following specific ways:

1. The interviews contacts, and visitations were limited to 135 military personnel at Fort Dix, McGuire Air Force Base, and the correctional facility at Fort Dix, New Jersey. The Fort Dix Correctional Facility, with a working capacity of 516 and a maximum capacity of 828, is the largest in the United States.

2. No other known study of this nature has been conducted to make a comparison analysis.

3. Army regulations permit only the assigning of one chaplain at any correctional facility. Consequently, there is no way to compare whether a black and white chaplain at the same correctional facility would or could accomplish more in the areas of study than the present system.

Chapter Summary

As do all correctional facilities, the Fort Dix Correctional Facility has the mission of providing the counseling, treatment, and training necessary for the rehabilitation of military prisoners. Successful accomplishment of this mission will cause these personnel to return to military or civilian life better trained, more motivated, and capable of assuming responsibilities. Towards this end, it was hypothesized that the chaplain in a correctional facility does meet the needs of the confinee in religious activities, counseling, and morale.

This study was limited to 135 interviews, contacts, and visitations of military personnel at Fort Dix and McGuire Air Force Base and confinees at the Fort Dix Correctional Facility. There was also a limited amount of documented literature on correctional facilities related to the topic of this study.

CHAPTER II

REVIEW OF LITERATURE AND RELATED STUDIES

Purpose for the Review

One purpose for reviewing the literature was to increase present knowledge of correctional facilities and to gain more background information on the role of chaplains in correctional facilities. Another purpose was to gain insight into procedures that are currently in use or have been utilized by chaplains in prisons, stockades, and correctional facilities in meeting the needs of prisoners.

The final reason for the review was to ascertain whether similar or related research studies have been conducted on this subject and to obtain some ideas and techniques that could be used in this study.

Major Sources Consulted

The Educational Resources Information Center, Office of Education Eric Reports, and A Bibliography for Correctional Education were consulted for and provided some very relevant information for this project.

Time Limits of Survey

Only literature and related studies for the period 1964 through 1972 could be obtained and reviewed for information dealing with the role of the chaplain in a correctional facility.

Most Helpful Studies or Reports

Peterson's Study[1]

This study hypothesized that the counselor's or the chaplain's role as mediator, communicator, or catalyst is dependent upon the prisoner's willingness and desire for assistance and the benefit of a religious tradition.

Four principles have emerged and guided the development of methods and procedures currently employed:

1. The prisoner is one person. A man, especially a prisoner, cannot be understood as a number of unrelated parts: economic, vocational, psychological, religious or spiritual. A problem in one area of his experience is very often related to a difficulty in a second or third area, and the resolution of one problem area is usually dependent upon the resolution of the corresponding difficulty in the second or third area. For example, a man may go AWOL if his wife threatens divorce because he is unable to maintain the responsibilities of providing financial and emotional support to his marriage. Furthermore, the man is unable to maintain these responsibilities because he is insecure and has developed and/or rationalized values and attitudes which are unreal. This is an oversimplification and does not imply that these problems are causes and effects, although some may be. Rather, these problems make the man who and where he is, and they are interdependent and

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[1]John N. Peterson, "Counselling and Chaplain Program" (Fort Leonard Wood, Missouri, 1970), pp. 1-3.

interrelated, as is their resolution.

2. The second principle is that the prisoner has a priority or agenda of his own with which he wants the counselor and/or chaplain to deal. Quite often the prisoner will not ask or permit assistance in changing his attitudes and values nor desire or permit assistance in identifying and solving problems related to his being confined until the problem which he thinks is most important has been dealt with to his satisfaction.

It should be noted here that both the counselor and the chaplain have an opportunity to gain the confidence of the prisoner in dealing with an administrative problem such as explaining the time element of a court martial or writing a letter to a worried mother or frustrated wife or to a welfare board. Certainly from the point of view of the New Testament and the history of the Christian Church, good things for man have always been addressed to man's need, whether it was the blind who needed sight, the children who needed education, the sick who needed a hospital, or the prisoners who needed security and someone to care about it.

3. The prisoner desires to succeed. The majority of the prisoners, especially during the early period of their confinement, make statements, often vehemently, about getting out of the Army. It must be remembered that this is a normal reaction. The prisoner is in the stockade because for some reason or reasons he has failed in the Army; and, like any human being, he does not like to admit, especially publicly, that the cause was himself. Many want desperately to succeed,

but simply do not know how. They have seldom, if ever, succeeded before anywhere. Secondly, most prisoners are hostile towards the Army because they have become confined, which no one likes. Their unhappiness and anger are aimed at the Army and specifically at confinement personnel.

Behind this hostility is a deep desire to succeed - a desire which has been frustrated and is painful to admit. The task of the counselor and chaplain is to work through the "sour grapes," the hostility, and the painful and frustrated feelings of failure, to that deep desire and bring it to the surface. This desire to succeed must be nourished and supported by assisting the prisoner to see new alternatives, to appropriate new and meaningful values, attitudes, and confidence, and to gain skills in dealing with his problems so he will not be so prone to failure.

4. The fourth principle applies to the counselor and chaplain in confinement and his attitude toward himself and his work. The principle is this: the counselor or chaplain is at best a temporary substitute for something which is presently lacking in the life of the prisoner, and at worst a reinforcement of the dependencies and problems a prisoner may have. This implies that:

a. The prisoner is in confinement because he was unable to fulfill the responsibilities of adult life in the Army. The counselor and chaplain as efficiently and quickly as possible must assist the prisoner in identifying and assuming adult responsibilities. Having done so, the counselor and/or

chaplain must then assist in returning the man to military or civilian life as soon as possible. If there is not an expeditious return to normal life, there is a tendency for the prisoner to lose the new found gain because he lives in a system which takes responsibilities from him. Irresponsibility is again adopted and reinforced.

b. The counselor and/or chaplain must take care lest the prisoner succeed in making him a permanent substitute for something lacking in his own character. The prisoner may function quite well in confinement, yet be totally unequipped to return to a normal adult life of his own. When this happens, the counselor and/or chaplain has reinforced the weaknesses in the character of the prisoner.

c. The primary mission of the counselor and chaplain is assisting the prinsoner to change his attitudes and values. It is tempting to become involved in welfare projects, entertainment, recreation, and administrative procedures helpful to the prisoners such as allotment and the status welfare cases. These can become a means by which the prisoner can avoid facing, identifying, and solving his problems. This is not to say, however, that at certain times these are not needed and necessary. These provide an indirect approach to the prisoner's problem, but simply for themselves, these do not achieve the mission of the counselor and chaplain.

The hypothesis as stated was supported, because the prisoners must want to be helped before the counselor or chaplain can assist them. This is true whether the problem

is administrative, family, personal, religious, financial, or otherwise.

Terry's Study[2]

Time, Inc., obtained authorization from the Department of Defense to visit all military and civilian prisons to interview prisoners as desired. The author visited all 16 military prisons in the United States and overseas and ten civilian prisons in the United States. This study was conducted over a three-month period and included interviewing the commanding officers, staff, and prisoners in military prisons and the warden and his staff in civilian prisons.

The findings of this study indicated with few exceptions that the rehabilitative processes and treatment in military prisons far exceeds that of civilian prisons. This success was and is due to the effectiveness of the therapeutic teams in correctional facilities, which is the correct name for military prisons, with the exception of Leavenworth, which is called the Disciplinary Barrack (DB).

Although little statistical data were included in the report to confirm the findings, the quotations, examples and statements tended to substantiate the conclusions derived. One statistical statement was that more than fifty per cent of the men who graduate from the Correctional Training Facility at Fort Riley, Kansas, are serving or have completed their

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[2]Wally Terry, "Military Prisons." Original Study submitted to Editor of Time and Commanding Officer of Fort Dix Correctional Facility (May, 1971), pp. 1-24.

enlistment honorably. Also, personnel returning to civilian life from Leavenworth can take with them skills in color television repair, engraving, computer programming, and silk screen processing. This was evidence that the military restores as many of its prisoners to active duty as possible and returns as many others to civilian life as better citizens and more responsible individuals with a skill for occupation. Through all this, the chaplain played and plays an important role in the rehabilitation of military prisoners.

Smith's Study[3]

An empirical study was made on treatment atmosphere and shifts in interpersonal behavior in a military correctional treatment setting. The program studied was a small rehabilitation unit housing 100 to 140 enlisted men convicted by special or general court martial of various offenses ranging from AWOL to manslaughter. The objective of the unit was to improve each individual's function in society and, where possible, to return him to active duty in the Air Force for the balance of his enlistment or longer. Ways were investigated in which the milieu of an institution can be used in resocialization approach. Fourteen questionnaire scales measuring norms, attitudes, and role perceptions were presented and their meaning represented in such a way that the scales can be used to measure the

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[3]Thomas H. Smith, "The Impact of In-Service Training of Correctional Counselors," Research in Education (Washington, D. C.: U.S. Government Printing Office, July, 1971), p. 8.

potential for resocialization. Scale, reliability, and validity were documented. Finally, the background of intensive inservice staff training in the retraining group was given in relation to the question of improved resocialization.

Cortright's Study[4]

Prepared for a regional training seminar on adult basic education (ABE) in corrections, this paper argues the importance of improving correctional education in order to equip prisoners more adequately for reentry into society, and thereby help to reduce crime and recidivism. Accordingly, the author urges correctional program administrators to take various steps: (1) develop innovative programs which make a difference; (2) match teachers and learners for compatibility; (3) use voluntary aides; (4) establish linkage between ABE and public school adult secondary education; (5) encourage a sense of accountability on the parts of correctional educators; (6) improve the status of correctional educators; (7) employ correctional educators as consultants in public schools.

Fulton's Study[5]

This project's primary purpose was to test and demonstrate the effectiveness of providing intensive vocational

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[4]Richard W. Cortright, "Focus on the Future: Futurology for Correctional Education," Research in Education (Washington, D. C.: U.S. Government Printing Office, July, 1971), p. 8.

[5]W. Scott Fulton, "Atlanta Federal Offender Rehabilitation Project," Research in Education (Washington, D. C.: U.S. Government Printing Office, November, 1971), p. 8.

rehabilitative service to federal offenders in two specified states in the correctional process. A total of 484 cases were monitored, 107 of which were assigned to the experimental group. The project was based on two basic hypotheses: (1) that traditional VR services are ancillary to effecting attitudinal change in offender client, and (2) that areas essentially innovative to VR concern need to be explored if patterns of criminality are to be interrupted. In brief, the findings indicated that (1) supportive counseling and psychotherapy proved to be the two most significant services provided, (2) emergency services should be flexible and provided at the point of need, and (3) the client and his family should be treated as a unit rather than simply providing service to the client alone.

Fulton's Study[6]

In recognition of the national program posed by a spiraling crime rate and the need to reduce the rate of recidivism, the program's primary purpose was to test and demonstrate the effectiveness of providing intensive vocational rehabilitative services to federal offenders at specified states in the correctional process. Out of random selection of 2,654 cases, 623 finally were in the experimental group and 601 in the control group. This report indicates that offender populations are ample resources for potential vocational rehabilitation clients

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[6]W. Scott Fulton, "A Future for Correctional Rehabilitation? Federal Offender Rehabilitation Program" (Washington, D. C.: U.S. Government Printing Office, March, 1971), p. 101.

and that a substantial percentage can be rehabilitated. It also reflects the difficulties encountered in this attempt to assess the impact of intensive rehabilitation services in addition to those already offered by federal corrections.

Appelquist's Study[7]

In this journal, an article titled "Would Not Chaplains Be Better Off if They Did Not Wear a Military Uniform and Did Not Have Military Rank?" deals with the effect of the uniform and rank on the chaplain and his client.

The uniform basically serves three purposes:

1. Identification - The military uniform identifies the wearer as a public servant of his country on duty and tells the informed beholder the wearer's particular service and branch, what level of responsibility he has attained, and possibly something about his personal history in the military service.

2. The military uniform links its wearer to a community of service and creates mutual confidence and esprit de corp.

3. The military uniform serves to protect the wearer in the case of the field uniform. A camouflage uniform enables the wearer to blend better into his environment and to become less visible as a target for the enemy.

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[7]A. Ray Appelquist, ed., "Would Not Chaplains Be Better Off if They Did Not Wear Military Uniform and Did Not Have Military Rank?" The Chaplain (Washington, D. C.: The General Commission on Chaplains and Armed Forces Personnel, Spring Quarter, 1972), pp. 72-75.

For the chaplain, the military uniform is not deemed absolutely essential.

Rank for the chaplain in military service is a privilege and gives him the authority to do his work with a minimum of friction, as is true with others. For the chaplain, it is power to help and to serve others, enabling him to accomplish more for others than he could without it.

Admittedly, the prerequisites of rank and the fascination of power can so hypnotize a military chaplain as to impede his spiritual mission. He can let his grade become a personal end for him rather than a means of serving others. He can become unduly concerned about his efficiency ratings. He can be silent when he ought in conscience to speak.

The question of rank and wearing a uniform comes up repeatedly enough to deserve more attention than it has been given. The question has not been answered, and this article suggests that a series of experiments, planned, administered, and analyzed by an impartial study group should determine the answers for chaplains for the foreseeable future.

Chapter Summary

A review of literature concerning the chaplain in correctional facilities and prisons and in general as well as in the rehabilitation of military and civilian prisoners was made for assistance in the conduct of this research project. Since there have been no known studies of this type conducted, several studies and reports were reviewed for further assistance in

gaining helpful hints, ideas, and techniques.

From the major sources consulted, there were several studies and reports that were very helpful. Of these, Appelquist's study and Terry's study were most helpful. Appelquist's study stated that the uniform for the chaplain is not absolutely essential, while the rank which is a part of the uniform does afford the chaplain more authority to do his work with minimum friction. Terry's study was helpful from the standpoint of the number of correctional facilities and prisons involved and the scope reviewed. It pointed out that the rehabilitative processes and treatment in military prisons is better than in civilian prisons. This success is due to the effectiveness of the therapeutic teams in correctional facilities in which the chaplain plays an important role.

CHAPTER III

PROCEDURES

Phase I

The initial phase of this project was concerned with reviewing the Rider College library to determine the scope of information available on correctional institutions, specifically military correctional facilities, and the function of the chaplain as a part of the therapeutic team within a correctional facility. The library card index had numberous books on prisons but little on correctional institutions and none on military correctional facilities. One book titled The Effectiveness of a Prison and Parole System[1] discussed the conception of the spiritual meaning of the prisoner's life and his relationship to mankind and God. This book did aid in determining whether the chaplain was meeting the needs of prisoners in religious activities.

The Education Index was examined and provided a list of articles with more current information on correctional institutions and their functions. These articles were as current as November, 1972.

The Fort Dix Correctional Facility library was examined

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[1]Daniel Glaser, The Effectiveness of a Prison and Parole System (Indianapolis: The Bobbs-Merrill Company, Inc., 1964), p. 283.

and provided the original study by Wally Terry and Appelquist's study. At the time of the visit to the Correctional Facility, approval was obtained from the Commanding Officer to administer a questionnaire to the confinees there on a voluntary basis.

Phase II

With the information gathered and approval to administer a questionnaire (see Appendix A), steps were taken to construct an appropriate questionnaire to test the hypothesis. With assistance from the chaplain of the Fort Dix Correctional Facility, Dr. Nissman, and members of Education 501 Class, an appropriate questionnaire was constructed.

The initial plan was to administer the questionnaire to all of the 330 confinees at the Fort Dix Correctional Facility; however, many were not available for various authorized reasons. Consequently, only 135 completed the questionnaire.

Coordination was made with the commander and the chaplain of the Correctional Facility as to when and where the questionnaire could be administered and any rules and regulations that had to be observed in contact with the confinees. The Commanding Officer indicated that two things would have to happen: (1) the chaplain of the Correctional Facility would have to be present at all times during the administering of the questionnaire, and (2) the chaplain of the Correctional Facility would have to administer the questionnaire to the maximum custody confinees alone, due to characteristics of the individuals involved. The maximum custody personnel are characterized

as being potentially dangerous, violent, troublemakers, and escape risks. No problems were encountered from any of the confinees during the administering of the questionnaire. In fact, all confinees were very willing and cooperative throughout the periods that the questionnaire was administered.

The questionnaire was administered to the new arrivals on Wednesday, November 15, 1972, at 2:00 p.m. Since these personnel had been previously apprehended and returned to military control after being AWOL, the afternoon was chosen because they had completed their in-processing at the Correctional Facility. In-processing included but was not limited to getting a haircut, shave, shower, assignment to a dormitory area, and receiving comfort items: a razor, shave lather, soap, toothpaste, deodorant, shoe polish, towels, and cigarettes. Following in-processing, the confinees were in a good frame of mind.

On Friday, November 17, 1972, at 9:00 a.m., the questionnaire was administered to the medium custody personnel in the areas where they were billeted. There were sixteen such areas capable of housing twenty-eight confinees in each section. Since many of the confinees were not present during this period, the questionnaire was again administered that day at 7:00 p.m.

On Saturday, November 18, 1972, at 10:00 a.m. the chaplain of the Correctional Facility administered the questionnaire to the maximum custody personnel. There were ten in maximum custody at the time, but only five consented to completing the questionnaire.

Phase III

The 135 questionnaires were totaled and measured against the procedures (see Table I, page 25). Questions were included in the questionnaire to provide additional information on the impact the chaplain in a correctional facility had on different categories of confinees in relationship to all confinees. These data were tabulated as follows:

(a) Black Confinees (see Apendix B);

(b) Caucasian (see Appendix C);

(c) Roman Catholic (see Appendix D);

(d) Protestant (see Appendix E).

The above categories were chosen because they represented the greatest per cent in race and in religious preferences.

In presenting the data in Chapter IV, a table[2] was modified to express the per cent of responses in the areas of religious activities, counseling, and morale.

Phase IV

From the findings, conclusions warranted by these findings were drawn and stated. Appropriate recommendations based on these conclusions were stated along with warranted implications for further study and implementation.

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[2]J. P. Guilford, Fundamental Statistics in Psychology and Education (New York: McGraw Hill Book Company, 1965), pp. 11-18.

Chapter Summary

The procedures encompassed four phases in its development.

Phase I The initial phase was concerned with reviewing the Rider College library card index and Education Index for books, articles, and research studies for data related to military correctional facilities and the role of the chaplain there. The Fort Dix Correctional Facility was examined for similar data.

Phase II This phase initiated a search for a suitable instrument to test the hypothesis. A questionnaire was constructed and administered to 135 confinees at the Fort Dix Correctional Facility.

Phase III The questionnaires were totaled and measured. Additionally, information was provided to determine the impact the chaplain had on different categories of confinees. Tables were presented to indicate the frequency of answers in the areas of religious activities, counseling, and morale.

Phase IV Based on the findings conclusions were drawn, appropriate recommendations were stated, and implications were made for further study and implementation.

CHAPTER IV

PRESENTATION AND ANALYSIS OF FINDINGS

Overview

Correctional facilities have the mission of providing the counseling, treatment, and training necessary for the rehabilitation of military prisoners. The successful accomplishment of this mission will cause these prisoners to return to military or civilian life better trained, more motivated, and capable of assuming responsibilities. Towards this end, it was hypothesized that the chaplain in a correctional facility does meet the needs of the confinees in religious activities, counseling, and morale.

In reviewing material for this project, the question of rank and uniform arose. The information gathered and the questionnaire administered to the 135 confinees at the Fort Dix Correctional Facility revealed that there was no significant difference in feelings towards the chaplain wearing rank and a uniform.

The Questionnaire

To collect the data, a questionnaire was constructed and administered to 135 confinees at the Fort Dix Correctional Facility. The questionnaire contained a total of 24 questions (see Appendix A). Thirteen questions related specifically to the chaplain's meeting the needs of the confinees in religious

activities, counseling, and morale. The percentage of the total for these responses is shown in Table II.

Religious Activities

The results for the four questions concerned with the chaplain's meeting the needs of the confinees in religious activities are stated below.

Question

#10 The chaplain's religious services help me as I face problems during the week. Yes 37%
Sometimes 35%

#21 I believe in a Superior Being. 79%

#22 I attend religious services. 72%

#24 I am given the opportunity to attend religious services. 89%

This data indicated that the chaplain does affect the confinees in religious activities. Question Number 10 had a positive 37%, but the 35% "sometimes" response also indicated a great degree of help to those confinees.

Question Number 21 and 22 are choices of the individuals, but the chaplain again may influence those choices.

Question Number 24 is concerned with the opportunity for the confinees to attend religious services. The availability of the chaplain makes this opportunity possible.

Counseling

The nine questions concerned with counseling are stated below. Each question is followed by the response receiving

TABLE I

QUESTIONNAIRE
FORT DIX CORRECTIONAL FACILITY

1. My custody grade is

7	a.	Installation Parole
11	b.	Minimum Custody
112	c.	Medium Custody
5	d.	Maximum Custody

2. I have been in confinement

95	a.	Less than a month
19	b.	One month
11	c.	Two months
6	d.	Three to six months
4	e.	Six months to one year

3. My race is

63	a.	Caucasian
55	b.	Black
11	c.	Latin American
	d.	Mexican American
	e.	Oriental
2	f.	Indian
4	g.	Other (name)_____

4. I have been in the military

26	a.	0-6 months
19	b.	6 months to one year
21	c.	One year
16	d.	Two years
53	e.	More than two years

5. I am a member of this faith:

54	a.	Roman Catholic
46	b.	Protestant
	c.	Jewish
6	d.	Black Muslim
13	e.	Others (name)_____
16	f.	None

TABLE I (cont.)

6. If I were facing a serious family problem I would seek this person first for help:

91	a.	Chaplain
27	b.	Counselor
4	c.	Guard
13	d.	Other (who?)_____

7. I am now facing this type problem (May check one or more):

26	a.	Administrative
84	b.	Family
42	c.	Personal
6	d.	Religious
47	e.	Financial
4	f.	Other (name)_____

8. When I submitted a DD Form 510 (Request for Interview) I had to wait _____ to see the chaplain.

14	a.	One day
43	b.	Two days
18	c.	Three days
16	d.	Four to ten days
44	e.	Not applicable

9. I prefer talking to the chaplain because

66	a.	He will listen
13	b.	He is available
39	c.	He is concerned about me
3	d.	I can fool him
14	e.	Others (state)_____

10. The Chaplain's religious services help me as I face problems during the week.

50	a.	Yes
19	b.	No
10	c.	Always
47	d.	Sometimes
9	e.	Never

	Yes	No	
11.	51	84	I am married. Number of dependents_____.
12.	66	69	This is my first military or civilian confinement.
13.	62	73	I could identify with the Chaplain better if he wore civilian clothes.

TABLE I (cont.)

	Yes	No	
14.	65	70	I could identify with the Chaplain better if he did not wear his military rank.
15.	31	104	I could identify with the Chaplain better if he belonged to the same religion and race as I.
16.	57	78	I think the uniform helps to identify the Chaplain and should be worn by him.
17.	114	21	I feel I can tell the Chaplain my problem because he will keep it confidential.
18.	104	31	I feel that the Chaplain is interested in me as a person.
19.	98	37	I feel that the Chaplain can help me solve my problem.
20.	22	113	I did not feel the Chaplain was hearing me at all during my interview with him.
21.	106	29	I believe in a Superior Being.
22.	97	38	I attend religious services.
23.	106	29	I feel the Chaplain was prompt in answering my request to see him.
24.	120	15	I am given the opportunity to attend religious services.

TABLE II

PERCENT OF RESPONSES ON QUESTIONS SPECIFICALLY RELATED TO THE HYPOTHESIS

6. If I were facing a serious family problem I would seek this person first for help:

67%	a.	Chaplain
20%	b.	Counselor
3%	c.	Guard
10%	d.	Other

7. I am now facing this type problem (May check more than one):

19%	a.	Administrative
62%	b.	Family
31%	c.	Personal
4%	d.	Religious
35%	e.	Financial
3%	f.	Other

8. When I submitted a DD Form 510 (Request for Interview) I had to wait _____ to see the Chaplain.

10%	a.	One day
32%	b.	Two days
13%	c.	Three days
12%	d.	Four to ten days
33%	e.	Not applicable

9. I prefer talking to the chaplain because

49%	a.	He will listen
10%	b.	He is available
29%	c.	He is concerned about me
2%	d.	I can fool him
10%	e.	Other

10. The Chaplain's religious services help me as I face problems during the week.

37%	a.	Yes
14%	b.	No
7%	c.	Always
35%	d.	Sometimes
7%	e.	Never

	Yes	No	
13.	46%	54%	I could identify with the Chaplain better if he wore civilian clothes.
14.	48%	52%	I could identify with the Chaplain better if he did not wear his military rank.

TABLE II (cont.)

	Yes	No	
15.	23%	77%	I could identify with the Chaplain better if he belonged to the same religion and race as I.
16.	42%	58%	I think the uniform helps to identify the Chaplain and should be worn by him.
17.	84%	16%	I feel I can tell the Chaplain my problem because he will keep it confidential.
18.	77%	23%	I feel that the Chaplain is interested in me as a person.
19.	73%	27%	I feel that the Chaplain can help me solve my problem.
20.	16%	84%	I did not feel the Chaplain was hearing me at all during my interview with him.
21.	79%	21%	I believe in a Superior Being.
22.	72%	28%	I attend religious services.
23.	79%	21%	I feel the Chaplain was prompt in answering my request to see him.
24.	89%	11%	I am given the opportunity to attend religious services.

the highest percentage for that question.

Question

#6 If I were facing a serious family problem, I would seek this person first for help. Chaplain 67%

#7 I am now facing this type problem. Family 62%

#8 When I submitted a DD Form 510 (Request for Interview), I had to wait two days to see the chaplain. 32%

#9 I prefer talking to the chaplain because - he will listen. 49%

#17 I feel I can tell the chaplain my problem because he will keep it confidential. 84%

#18 I feel the chaplain is interested in me as a person. 77%

#19 I feel the chaplain can help me solve my problem. 73%

#20 I did not feel the chaplain was hearing me at all during my interview with him. 16%

#23 I feel the chaplain was prompt in answering my request to see him. 79%

From this data it was observed that the chaplain is performing an active role as a counselor. Questions Number 6, 9, 17, and 19 indicated the preference the confinees had for the chaplain. Question number 7 indicated the highest percentage for that problem, and question number 6 indicated who the majority would seek first for that problem.

Question number 8 was an administrative function and two days was the average time a request for interview would be processed and acted upon. It should also be noted for this question that 10% were seen in one day and 33% had not requested to see the chaplain through a request for interview.

Questions number 18, 20, and 23 indicated the regard the confinees had for the chaplain.

Morale

The morale or the spirit of the confinees was determined in part by the questions that were concerned with religious activities and counseling. The favorable attitude of the confinees was greatly enhanced by the effect of religious activities and counseling by the chaplain.

The Chaplain's Impact on Certain Catagories

In relationship to the total number of responses, the responses by black personnel, Caucasians, Roman Catholics, and Protestants indicated no significant differences. This is indicated in Appendices B, C, D, and E.

Chapter Summary

This chapter presented the analysis of the data received and questionnaire administered to 135 confinees at the Fort Dix Correctional Facility.

The questionnaire contained twenty-four questions and thirteen relating specifically to the role of the chaplain in the Correctional Facility. The questions were interpreted

in relation to religious activities, counseling, and morale.

Additional data as to the impact of the chaplain on black personnel, Caucasians, Roman Catholics, and Protestants were indicated in Appendices B, C, D, and E.

CHAPTER V

CONCLUSIONS, RECOMMENDATIONS, AND IMPLICATIONS

Conclusions

From the analysis of this project, the following conclusions were drawn:

(1) The chaplain in the Fort Dix Correctional Facility meets the needs of the majority of the confinees in religious activities.

(2) The chaplain the Fort Dix Correctional Facility meets the needs of the majority of the confinees in counseling.

(3) As a result of meeting the needs in religious activities and counseling, the chaplain engendered a very favorable attitude in the confinees which resulted in good morale.

(4) By not wearing rank and uniform, the chaplain would not have any more success with the confinees.

(5) The race of the chaplain does not matter in his role with most confinees.

Recommendations

The following recommendations were based on the findings of this research project:

(1) Further studies should be conducted in more correctional facilities to compare the results with this one. This study should be conducted in more depth with much more time allocated.

(2) A study should be conducted or an experiment initiated to determine the success or nonsuccess of a chaplain's performing his role in a correctional facility without wearing his rank or a uniform.

(3) The staff of the Fort Dix Correctional Facility should review this project for its content and initiate a follow-up study on the role of the chaplain as a part of the therapeutic team in a correctional facility.

Implications

The following implications were based on the findings of this project:

(1) From all indications in the Fort Dix Correctional Facility, the chaplain is the individual the confinees seek first for most problems.

(2) As a result of the high regard the confinees have for the chaplain, there seems to be a need for a very close working relationship established between the counseling section and the chaplain.

(3) In spite of the effect the chaplain has on the confinees by the high percentage on responses, there should be a constant search for new ways to meet the needs of the confinees in every respect.

(4) It was further implied that the chaplain, because he was the chaplain, was a little more special than the other staff members in his own way.

Chapter Summary

The data obtained from the analysis concluded that the chaplain in the Fort Dix Correctional Facility does meet the needs of the confinees in religious activities, counseling, and morale. It further concluded that by not wearing rank or a uniform, the chaplain's effectiveness would not be enhanced. Also the race of the chaplain does not matter in his role with most confinees.

It was recommended that further study and follow-up of this project be conducted to further enhance the role of the chaplain.

Implications from the analysis of the data gathered indicate a need for coordination and a stronger working relationship between the other members of the staff and the chaplain for the total betterment of the confinees.

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BIBLIOGRAPHY

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APPENDICES

APPENDIX A

FORT DIX CORRECTIONAL FACILITY QUESTIONNAIRE

QUESTIONNAIRE

FORT DIX CORRECTIONAL FACILITY

FORT DIX, NEW JERSEY

DIRECTIONS: Please complete the following questionnaire by checking the appropriate response(s) or by supplying the information requested as it applies to you.

All information supplied will be treated as confidential as far as each individual is concerned.

1. My custody grade is

_____ a. Installation Parole

_____ b. Minimum Custody

_____ c. Medium Custody

_____ d. Maximum Custody

2. I have been in confinement

_____ a. Less than a month

_____ b. One month

_____ c. Two months

_____ d. Three to six months

_____ e. Six months to one year

3. My race is

_____ a. Caucasian

_____ b. Black

_____ c. Latin American

_____ d. Mexican American

_____ e. Oriental

_____ f. Indian

_____ g. Other (name) _____

4. I have been in the military

_____ a. 0-6 months

_____ b. 6 months to one year

_____ c. One year

_____ d. Two years

_____ e. More than two years

5. I am a member of this faith

_____ a. Roman Catholic

_____ b. Protestant

_____ c. Jewish

_____ d. Back Muslim

_____ e. others (name) _____

_____ f. none

6. If I were facing a serious family problem I would seek this person first for help.

_____ a. Chaplain

_____ b. Counselor

_____ c. Guard

_____ d. Other (who?) _____

7. I am now facing this type problem. (Can check one or more.)

_____ a. Administrative

_____ b. Family

_____ c. Personal

_____ d. Religious

_____ e. Financial

_____ f. Other (name) _____

8. When I submitted a DD Form 510 (Request for Interview) I had to wait _____ to see the Chaplain.

_____ a. One day

_____ b. Two days

_____ c. Three days

_____ d. Four to ten days

_____ e. Not applicable

9. I prefer talking to the Chaplain because

_____ a. he will listen

_____ b. he is available

_____ c. he is concerned about me

_____ d. I can fool him

_____ e. Others (state) _____

10. The Chaplain's religious services help me as I face problems during the week.

_____ a. Yes

_____ b. No

_____ c. Always

_____ d. Sometimes

_____ e. Never

	Yes	No	
11.	_____	_____	I am married. Number of dependents_____.
12.	_____	_____	This is my first military or civilian confinement.
13.	_____	_____	I could identify with the Chaplain better if he wore civilian clothes.
14.	_____	_____	I could identify with the Chaplain better if he did not wear his military rank.
15.	_____	_____	I could identify with the Chaplain better if he belonged to the same religion and race as I.
16.	_____	_____	I think the uniform helps to identify the Chaplain and should be worn by him.
17.	_____	_____	I feel I can tell the Chaplain my problem because he will keep it confidential.

	Yes	No	
18.	_____	_____	I feel that the Chaplain is interested in me as a person.
19.	_____	_____	I feel that the Chaplain can help me solve my problem.
20.	_____	_____	I did not feel the Chaplain was hearing me at all during my interview with him.
21.	_____	_____	I believe in a Superior Being.
22.	_____	_____	I attend Religious Services.
23.	_____	_____	I feel the Chaplain was prompt in answering my request to see him.
24.	_____	_____	I am given the opportunity to attend religious services.

APPENDIX B

RESPONSES OF BLACK CONFINEES

QUESTIONNAIRE

FORT DIX CORRECTIONAL FACILITY

FORT DIX, NEW JERSEY

DIRECTIONS: Please complete the following questionnaire by checking the appropriate response(s) or by supplying the information requested as it applies to you.

All information supplied will be treated as confidential as far as each individual is concerned.

1. My custody grade is

__2__ a. Installation Parole

__4__ b. Minimum Custody

__46__ c. Medium Custody

__3__ d. Maximum Custody

2. I have been in confinement

__37__ a. Less than a month

__8__ b. One month

__6__ c. Two months

__3__ d. Three to six months

__1__ e. Six months to one year

3. My race is

_____ a. Caucasian

__55__ b. Black

_____ c. Latin American

_____ d. Mexican American

_____ e. Oriental

_____ f. Indian

_____ g. Other (name) _____

4. I have been in the military

__13__ a. 0-6 months

__9__ b. 6 months to one year

__7__ c. One year

__4__ d. Two years

__22__ e. More than two years

5. I am a member of this faith

__9__ a. Roman Catholic

__30__ b. Protestant

_____ c. Jewish

__6__ d. Black Muslim

__3__ e. others (name) _____

__7__ f. none

6. If I were facing a serious family problem I would seek this person first for help.

__41__ a. Chaplain

__10__ b. Counselor

__1__ c. Guard

__3__ d. Other (who?) _____

7. I am now facing this type problem. (Can check one or more)

__13__ a. Administrative

__46__ b. Family

__17__ c. Personal

__1__ d. Religious

__22__ e. Financial

_____ f. Other (name) _____

8. When I submitted a DD Form 510 (Request for Interview) I had to wait _____ to see the Chaplain.

__6__ a. One day

__20__ b. Two days

6 c. Three days

4 d. Four to ten days

19 e. Not applicable

9. I prefer talking to the Chaplain because

28 a. he will listen

4 b. he is available

17 c. he is concerned about me

1 d. I can fool him

5 e. Others (state) _____

10. The Chaplain's religious services help me as I face problems during the week.

21 a. Yes

7 b. No

4 c. Always

20 d. Sometimes

3 e. Never

	Yes	No	
11.	18	37	I am married. Number of dependents_____.
12.	31	24	This is my first military or civilian confinement.
13.	29	26	I could identify with the Chaplain better if he wore civilian clothes.
14.	35	20	I could identify with the Chaplain better if he did not wear his military rank.
15.	17	38	I could identify with the Chaplain better if he belonged to the same religion and race as I.
16.	23	32	I think the uniform helps to identify the Chaplain and should be worn by him.
17.	45	10	I feel I can tell the Chaplain my problem because he will keep it confidential.

	Yes	No	
18.	39	16	I feel that the Chaplain is interested in me as a person.
19.	41	14	I feel that the Chaplain can help me solve my problem.
20.	13	42	I did not feel the Chaplain was hearing me at all during my interview with him.
21.	40	15	I believe in a Superior Being.
22.	39	15	I attend Religious Services.
23.	46	9	I feel the Chaplain was prompt in answering my request to see him.
24.	51	4	I am given the opportunity to attend religious services.

APPENDIX C

RESPONSES OF CAUCASIAN CONFINEES

QUESTIONNAIRE

FORT DIX CORRECTIONAL FACILITY

FORT DIX, NEW JERSEY

DIRECTIONS: Please complete the following questionnaire by checking the appropriate response(s) or by supplying the information requested as it applies to you.

All information supplied will be treated as confidential as far as each individual is concerned.

1. My custody grade is

   4 a. Installation Parole

   6 b. Minimum Custody

   48 c. Medium Custody

   5 d. Maximum Custody

2. I have been in confinement

   46 a. Less than a month

   9 b. One month

   3 c. Two months

   2 d. Three to six months

   3 e. Six months to one year

3. My race is

   63 a. Caucasian

   _____ b. Black

   _____ c. Latin American

   _____ d. Mexican American

   _____ e. Oriental

   _____ f. Indian

   _____ g. Other (name) _____

4. I have been in the military

   11 a. 0-6 months

__8__ b. 6 months to one year

__13__ c. One year

__10__ d. Two years

__21__ e. More than two years

5. I am a member of this faith

__42__ a. Roman Catholic

__14__ b. Protestant

_____ c. Jewish

_____ d. Black Muslim

__4__ e. others (name) _____

__3__ f. none

6. If I were facing a serious family problem I would seek this person first for help.

__45__ a. Chaplain

__12__ b. Counselor

__1__ c. Guard

__5__ d. Other (who?) _____

7. I am now facing this type problem. (Can check one or more)

__10__ a. Administrative

__33__ b. Family

__19__ c. Personal

__4__ d. Religious

__21__ e. Financial

__1__ f. Other (name) _____

8. When I submitted a DD Form 510 (Request for Interview) I had to wait _____ to see the Chaplain.

__7__ a. One day

__19__ b. Two days

8 c. Three days

9 d. Four to ten days

20 e. Not applicable

9. I prefer talking to the Chaplain because

30 a. he will listen

7 b. he is available

19 c. he is concerned about me

1 d. I can fool him

6 e. Others (state) _____

10. The Chaplain's religious services help me as I face problems during the week.

26 a. Yes

8 b. No

5 c. Always

21 d. Sometimes

3 e. Never

	Yes	No	
11.	28	35	I am married. Number of dependents_____.
12.	32	31	This is my first military or civilian confinement.
13.	29	34	I could identify with the Chaplain better if he wore civilian clothes.
14.	27	36	I could identify with the Chaplain better if he did not wear his military rank.
15.	14	49	I could identify with the Chaplain better if he belonged to the same religion and race as I.
16.	29	34	I think the uniform helps to identify the Chaplain and should be worn by him.
17.	56	7	I feel I can tell the Chaplain my problem because he will keep it confidential.

	Yes	No	
18.	50	13	I feel that the Chaplain is interested in me as a person.
19.	43	20	I feel that the Chaplain can help me solve my problem.
20.	6	57	I did not feel the Chaplain was hearing me at all during my interview with him.
21.	51	12	I believe in a Superior Being.
22.	45	18	I attend Religious Services.
23.	47	16	I feel the Chaplain was prompt in answering my request to see him.
24.	56	7	I am given the opportunity to attend religious services.

APPENDIX D

RESPONSES OF ROMAN CATHOLIC CONFINEES

QUESTIONNAIRE

FORT DIX CORRECTIONAL FACILITY

FORT DIX, NEW JERSEY

DIRECTIONS: Please complete the following questionnaire by checking the appropriate response(s) or by supplying the information requested as it applies to you.

All information supplied will be treated as confidential as far as each individual is concerned.

1. My custody grade is

__3__ a. Installation Parole

__5__ b. Minimum Custody

__45__ c. Medium Custody

__1__ d. Maximum Custody

2. I have been in confinement

__34__ a. Less than a month

__11__ b. One month

__5__ c. Two months

__2__ d. Three to six months

__2__ e. Six months to one year

3. My race is

__42__ a. Caucasian

__9__ b. Black

__3__ c. Latin American

_____ d. Mexican American

_____ e. Oriental

_____ f. Indian

_____ g. Other (name) _____

4. I have been in the military

__9__ a. 0-6 months

10 b. 6 months to one year

7 c. One year

9 d. Two years

19 e. More than two years

5. I am a member of this faith

54 a. Roman Catholic

____ b. Protestant

____ c. Jewish

____ d. Black Muslim

____ e. others (name) _____

____ f. none

6. If I were facing a serious family problem I would seek this person first for help.

33 a. Chaplain

15 b. Counselor

1 c. Guard

5 d. Other (who?) _____

7. I am now facing this type problem. (Can check one or more)

10 a. Administrative

37 b. Family

23 c. Personal

2 d. Religious

26 e. Financial

1 f. Other (name) _____

8. When I submitted a DD Form 510 (Request for Interview) I had to wait _____ to see the Chaplain.

4 a. One day

16 b. Two days

6 c. Three days

5 d. Four to ten days

23 e. Not applicable

9. I prefer talking to the Chaplain because

22 a. he will listen

8 b. he is available

19 c. he is concerned about me

1 d. I can fool him

4 e. Others (state) _____

10. The Chaplain's religious services help me as I face problems during the week.

19 a. Yes

9 b. No

4 c. Always

20 d. Sometimes

2 e. Never

	Yes	No	
11.	28	26	I am married. Number of dependents_____.
12.	31	23	This is my first military or civilian confinement.
13.	26	28	I could identify with the Chaplain better if he wore civilian clothes.
14.	19	35	I could identify with the Chaplain better if he did not wear his military rank.
15.	19	35	I could identify with the Chaplain better if he belonged to the same religion and race as I.
16.	24	30	I think the uniform helps to identify the Chaplain and should be worn by him.
17.	46	8	I feel I can tell the Chaplain my problem because he will keep it confidential.

	Yes	No	
18.	44	10	I feel that the Chaplain is interested in me as a person.
19.	39	15	I feel that the Chaplain can help me solve my problem.
20.	6	48	I did not feel the Chaplain was hearing me at all during my interview with him.
21.	53	1	I believe in a Superior Being.
22.	33	21	I attend Religious Services.
23.	47	7	I feel the Chaplain was prompt in answering my request to see him.
24.	49	5	I am given the opportunity to attend religious services.

APPENDIX E

RESPONSES OF PROTESTANT CONFINEES

QUESTIONNAIRE

FORT DIX CORRECTIONAL FACILITY

FORT DIX, NEW JERSEY

DIRECTIONS: Please complete the following questionnaire by checking the appropriate response(s) or by supplying the information requested as it applies to you.

All information supplied will be treated as confidential as far as each individual is concerned.

1. My custody grade is

__4__ a. Installation Parole

__3__ b. Minimum Custody

__36__ c. Medium Custody

__3__ d. Maximum Custody

2. I have been in confinement

__32__ a. Less than a month

__6__ b. One month

__4__ c. Two months

__3__ d. Three to six months

__1__ e. Six months to one year

3. My race is

__14__ a. Caucasian

__30__ b. Black

__2__ c. Latin American

_____ d. Mexican American

_____ e. Oriental

_____ f. Indian

_____ g. Other (name) _____

4. I have been in the military

__12__ a. 0-6 months

6 b. 6 months to one year

4 c. One year

3 d. Two years

21 e. More than two years

5. I am a member of this faith

_____ a. Roman Catholic

46 b. Protestant

_____ c. Jewish

_____ d. Black Muslim

_____ e. others (name) _____

_____ f. none

6. If I were facing a serious family problem I would seek this person first for help.

33 a. Chaplain

9 b. Counselor

1 c. Guard

3 d. Other (who?) _____

7. I am now facing this type problem. (Can check one or more)

13 a. Administrative

41 b. Family

16 c. Personal

1 d. Religious

19 e. Financial

2 f. Other (name) _____

8. When I submitted a DD Form 510 (Request for Interview) I had to wait _____ to see the Chaplain.

7 a. One day

18 b. Two days

5 c. Three days

7 d. Four to ten days

8 e. Not applicable

9. I prefer talking to the Chaplain because

29 a. he will listen

2 b. he is available

11 c. he is concerned about me

1 d. I can fool him

3 e. Others (state) _____

10. The Chaplain's religious services help me as I face problems during the week.

24 a. Yes

5 b. No

2 c. Always

12 d. Sometimes

3 e. Never

	Yes	No	
11.	18	28	I am married. Number of dependents_____.
12.	23	23	This is my first military or civilian confinement.
13.	21	25	I could identify with the Chaplain better if he wore civilian clothes.
14.	29	17	I could identify with the Chaplain better if he did not wear his military rank.
15.	9	37	I could identify with the Chaplain better if he belonged to the same religion and race as I.
16.	20	26	I think the uniform helps to identify the Chaplain and should be worn by him.
17.	36	10	I feel I can tell the Chaplain my problem because he will keep it confidential.

	Yes	No	
18.	34	12	I feel that the Chaplain is interested in me as a person.
19.	33	13	I feel that the Chaplain can help me solve my problem.
20.	8	38	I did not feel the Chaplain was hearing me at all during my interview with him.
21.	44	2	I believe in a Superior Being.
22.	32	14	I attend Religious Services.
23.	40	6	I feel the Chaplain was prompt in answering my request to see him.
24.	43	3	I am given the opportunity to attend religious services.

Bynum, Ronald

DIALOG File 190: RELIGION INDEX - 1949-1986/DEC Copr. Amer. Theological Library Assoc.

0783291 257385
FIRST AID IN PASTORAL CARE, 3: PASTORAL CARE OF PRISONERS AND DELINQUENTS
DUCE, ALAN R
EXPOS T, 95, 260-264, JE 1984
Language: English

PASTDRAL CARE OF THE OFFENDER IS CDNSIDERED CDRPORATELY ANO INOIVIDUALLY. THE THEDLOGICAL RELEVANCE OF CHRISTIANITY TD PENOLDGY IS EMPHASIZEO. THE ARTICLE REVIEWS ATTITUDES DN THE PART OF THE PASTORAL CARER TDWARDS THE OFFENDER AND, CDNVERSELY, THE ATTITUDES OF THE RECIPIENTS. EMPHASIS IS PLACED DN GROUPWDRK, ON CARE FDR THE CARER, ANO ON THE NEED FDR LIAISDN BETWEEN PRISDN AND PARISH.
Descriptors: CHURCH WORK WITH PRISONERS; PASTORAL CDUNSELING; DELINQUENTS

0152642 411446
REFLECTIONS ON THE SOCIAL, MDRAL, CULTURAL, AND SPIRITUAL ASPECTS OF THE PRISON CHAPLAIN'S MINISTRY
PRDELSS, EITEL FREDERICK G
J PAST CARE, 12, 69-81, SUM 1958
Language: English

Descriptors: CHAPLAINS, PRISON; PRISDNS ANO PRISONERS; PASTDRAL CDUNSELING

0003308 253764
TEACHING JAIL INMATES TO DIAGNOSE THEIR RELIGIOUS EXPERIENCES
BLOMQUIST, ALBERT G
J PAST CARE, 38, 17-28, MR 1984
Language: English

THE AUTHDR DESCRIBES THE USEFULNESS OF TEACHING JAIL INMATES DIAGNDSTIC GUIDELINES DF RELIGIOUS EXPERIENCE USING PAUL PRUYSER'S DIAGNDSTIC MODEL. HE INTRODUCES PASTORAL STRATEGIES TO DEAL WITH THE 7 TYPES OF DIAGNOSTIC PATTERNS IN AN EXPERIENTIAL LEARNING GRDUP. (J).
Descriptors: EXPERIENCE (RELIGIDN); PASTORAL COUNSELING; PRISONS AND PRISONERS; CHAPLAINS, PRISON; CHURCH WORK WITH PRISONERS; PRUYSER, PAUL W

DIALOG File 190: RELIGION INDEX - 1949-1986/DEC Copr. Amer. Theological Library Assoc.

0832710 273952
A TERMINAL ILLNESS: PRETORIA V ALLAN BOESAK
SWICEGOOO, TERRY
CHR CRIS, 45, 486-487, O 9 1985
Language: English

Oescriptors: CLERGY--POLITICAL ACTIVITY; POLITICAL PRISONERS; SOUTH AFRICA--RACE RELATIONS; BOESAK, ALLAN A

0828558 272051
"PETRUS": PATTERNS OF PROPHYLACTIC MURDER IN INDONESIA
KROEF, JUSTUS M VAN OER
ASIAN SURVEY, 25 NO 7, 745-759, JL 1985
Language: English

IT IS ESTIMATED BY THE INOONESIAN LEGAL INSTITUTE THAT SOME 10,000 PERSONS FELL VICTIM TO SPECIAL POLICE OEATH SQUAOS IN INOONESIA BETWEEN 1982 ANO 1985. THE MAJORITY OF VICTIMS WERE SUSPECTEO CRIMINALS OR RECIOIVISTS. RECENTLY RELEASED PRISONERS, FOR FEAR OF FALLING VICTIM TO THE WORK OF THE OEATH SQUAOS, PREFERREO TO REMAIN BEHINO BARS FOR EXTENOEO PERIOOS OF TIME, OR ELSE IMMEOIATELY UPON THEIR RELEASE ENGAGEO IN NEW CRIMINAL ACTIVITIES IN OROER TO BE REARRESTEO. THE KILLINGS WERE CARRIEO OUT BY MEMBERS OF SPECIAL PARACOMMANOO UNITS AUGMENTEO BY SPECIAL POLICE SQUAOS. THEIR ACTIVITIES WERE CLEARLY SANCTIONEO BY THE HIGHEST INOONESIAN OFFICIALS, ANO STATEMENTS BY THE INOONESIAN ATTORNEY GENERAL HAVE INOICATEO OE FACTO APPROVAL. NOTWITHSTANOING STRONG PROTESTS BY INTERNATIONAL HUMAN RIGHTS GROUPS ANO REVELATIONS TO THE INOONESIAN PRESS, THE SUMMARY KILLINGS ARE BELIEVEO TO HAVE CONTINUEO WELL INTO THIS YEAR.
Descriptors: INOONESIA; MUROER; HUMAN RIGHTS; CRIME ANO CRIMINALS; MILITARY POLICY; POLICE; SOEHARTO, 1921-

0802002 264072
THE CROSS AND THE SOCIAL ORDER: CALVINIST STRATEGIES FOR SOCIAL IMPROVEMENT, 1870-1920
SMITH, GARY SCOTT
FIOES H, 17 NO 1, 39-55, FALL-WINT 1984
Language: English

THEIR PECULIAR OOCTRINES, SOCIAL PROMINENCE, ANO POLITICAL ANO ECONOMIC INTERESTS SUPPOSEOLY PREVENTEO CALVINISTS LIVING IN LATE 19TH CENTURY AMERICA FROM PROMOTING POSITIVE SOCIAL CHANGE. A CAREFUL EXAMINATION OF THE ACTIVITIES OF REFORMED CHRISTIANS OURING THE YEARS FROM 1870 TO 1915 REVEALS, HOWEVER, THAT THOSE WHO BELONGEO TO OENOMINATIONS BASEO UPON THE THEOLOGY ANO POLITY OF JOHN CALVIN'S GENEVAN REFORMATION WERE SIGNIFICANTLY INVOLVEO IN EFFORTS TO IMPROVE LIVING ANO WORKING CONOITIONS IN AMERICA. ALTHOUGH CALVINISTS USED A VARIETY OF STRATEGIES TO AMELIORATE SOCIAL PROBLEMS, MANY OF THEM LABOREO OILIGENTLY TO HELP IMMIGRANTS, THE POOR ANO THE HANOICAPPED, CURB ORUNKENNESS, ENO CHILO LABOR, ANO REFORM PRISONS.
Oescriptors: UNITEO STATES--SOCIAL CONOITIONS--1800-1899; UNITEO STATES--SOCIAL CONOITIONS--1900-; SOCIAL CHANGE ANO CHURCH; CHURCH ANO SOCIAL PROBLEMS--REFORMEO CHURCHES; CALVINISM; SOCIAL GOSPEL

0782226 254497
GRAND JURY RESISTERS ENROUTE TO JAIL (FALN ACTIVITIES; PORS; INTERVIEW BY J TRAFECANTY)
GUERRA, STEVEN; CUETO, MARIA
WITNESS, 67 NO 4, 6-9, AP 1984
Language: English

Oescriptors: TRIALS--UNITEO STATES; PUERTO RICO; PRISONS ANO PRISONERS; TERRORISM; GOVERNMENT, RESISTANCE TO

0780629 250039
TSUBOIKE TAKASHI: DEFENDER OF IMPRISONED PASTORS (JAPAN, 1940S); TR BY L LARSON
TSUBOIKE, MAKOTO
JAP CHR Q, 49, 168-170, SUM 1983
Language: English

Oescriptors: CLERGY--POLITICAL ACTIVITY; TRIALS; PRISONS ANO PRISONERS; JAPAN; TSUBOIKE, TAKASHI

0778470 244729
A GIVER'S GUIDE: CONCRETE SUGGESTIONS ON HOW TO GIVE AWAY YOUR MONEY, WITH COMPARATIVE DATA ON THIRTY-FOUR POPULAR ORGANIZATIONS
OLSON, MARK
OTHER SIDE NO, 138, 8-29, MR 1983
Language: English

THE OATA INCLUOES: THEOLOGICAL ANO POLITICAL ORIENTATIONS, NATURE OF ACTIVITIES, YEAR BEGAN, SIZE OF PAIO STAFF, LOWEST ANNUAL SALARY, HIGHEST ANNUAL SALARY, NONWHITE AND FEMALE OECISION MAKERS ANO BOARO MEMBERS, NATURE OF BOARO, GOVERNMENT AND CORPORATE INFLUENCES, SIGNIFICANT AFFILIATIONS, AUOITING, RECEIPTS, ANNUAL INCOME AND EXPENSES, AOMINISTRATION AS PERCENTAGE OF INCOME, CASH AND SECURITIES, ANO AOORESSES. THE ORGANIZATIONS: AM BIBLE SOC, AM CIVIL LIBERTIES UNION, AM FRIENOS SERVICE COM, AMNESTY INT, BREAO FOR THE WORLO, CATHOLIC WORKER, CHRISTIAN CHILOREN'S FUNO, CHURCH WORLO SERVICE, CLERGY ANO LAITY CONCERNEO, COMMON CAUSE, COVENANT HOUSE, FELLOWSHIP OF RECONCILIATION, FOOO FIRST, FOOO FOR THE HUNGRY, INTER-VARSITY CHRISTIAN FELLOWSHIP, JUBILEE, KOINONIA PARTNERS, LUTHERAN WORLO RELIEF, MARYNOLL, MENNONITE CENTRAL COM, NATL ORGANIZATION FOR WOMEN, OXFAM, PRISON FELLOWSHIP, SALVATION ARMY, SIERRA CLUB, SOJOURNERS, SOUTHERN POVERTY LAW CTR, UNICEF, VOICE OF
(cont. next page)

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CALVARY MINISTRIES, WORLD CONCERN, WORLD IMPACT, WORLD RELIEF, WORLD VISION, AND WYCLIFFE BIBLE TRANSLATORS.
Descriptors: CHARITIES; RESPONSIBILITY

0669712 231806
ST PAUL IN MACEDONIA, 3: THE PHILIPPIAN CORRESPONDENCE
BRUCE, FREDERICK F
BUL J RYLANDS, 63 NO 2, 260-284, SPR 1981
Language: English

THE LETTER TO THE PHILIPPIANS WAS SENT FROM ROME AND THROWS INCIDENTAL LIGHT ON ROMAN CHRISTIANITY IN THE EARLY 60S CE. POSSIBLY, HOWEVER, 3:24-4:9 MAY BELONG TO AN EARLIER LETTER FROM THE PERIOD OF PAUL'S EPHESIAN MINISTRY. THE PURPOSE OF THE CHRISTOLOGICAL HYMN (2:6-11) IS TO TEACH THE READERS THAT, AS CHRIST SET HIS OWN INTERESTS ASIDE FOR THE SAKE OF OTHERS, SO SHOULD THEY. THIS LETTER, SENT TO A CHRISTIAN GROUP IN A ROMAN COLONY, ILLUSTRATES THE PROBLEMS AND RESPONSIBILITIES OF SUCH A GROUP IN A PAGAN SOCIETY.
Descriptors: GREEK LANGUAGE--TERMS; PAUL, SAINT, APOSTLE--LITERARY ACTIVITY; BIBLE (NT)- PHILIPPIANS; PRISONS AND PRISONERS; GENTILES IN THE NEW TESTAMENT; EPAPHRODITUS; JESUS CHRIST--KENOSIS; ROME (CITY)--CHURCH HISTORY--0030-600

0140160 710757
THE BERRIGANS (REPRINTS) +
CASEY, WILLIAM VANETTEN; NOBILE, PHILIP, EDS
NEW YORK: AVON BOOKS, 1971 253
Language: English

CONTENTS: THE BURDEN OF THE BERRIGANS, BY E DUFF. THE BERRIGANS: PROPHETIC? BY R J CLIFFORD. ON THE LIMITS OF CIVIL DISOBEDIENCE, BY N CHOMSKY. THE BERRIGANS: SIGNS OR MODELS? BY R M BROWN. THE BERRIGANS AND AMERICA, BY D O O'BRIEN. THE FOLLOWERS OF LIFE, BY J C RAINES. THE BERRIGANS: RADICAL ACTIVISM PERSONIFIED, BY G C ZAHN. BEYOND CONFRONTATION: THE THERAPEUTIC TASK, BY R RADFORD RUETHER. PHIL BERRIGAN IN PRISON, BY P NOBILE. PHIL BERRIGAN IN HAWAII, BY F OU P GRAY. PHILIP BERRIGAN: DISTURBER OF SLEEP, BY J FOREST. FATHER DAN BERRIGAN: FUGITIVE FROM INJUSTICE, BY P COWAN. DAN BERRIGAN WITH FAMILIES IN THE UNDERGROUND, BY FOUR SKETCHES BY PEOPLE WHO SHELTERED HIM. LETTER TO THE WEATHERMEN, BY D BERRIGAN. THINKING ABOUT THOSE PRIESTS, BY R COLES. THE UNITED STATES OF AMERICA VS THE BERRIGANS: SOME DOCUMENTS. THE INDICTMENT. THE RESPONSE OF "THE CONSPIRACY".
Descriptors: CLERGY--POLITICAL ACTIVITY; DISSENT, POLITICAL; BERRIGAN, DANIEL; BERRIGAN, PHILIP F

0065755 705618
DOING THEOLOGY IN NEW PLACES
JOSSUA, JEAN P; METZ, JOHANN B, EDS
NEW YORK: SEABURY PR, 1979 114
LC 78-71627 ISBN 0-8164-0394-5
Series: CONCILIUM, 115
Language: English

CONTENTS: NON-UNIVERSITY THEOLOGY IN THE NETHERLANDS, BY KARL DERKSEN. THE SOCIAL CONDITIONS OF THEOLOGICAL ACTIVITY, BY ANDRE ROUSSEAU AND JEAN-PIERRE LECONTE. TOWARDS A LIBERATING AND LIBERATED THEOLOGY: WOMEN THEOLOGIANS AND FEMINIST THEOLOGY IN THE USA, BY ELISABETH SCHUSSLER FIORENZA. CHANGES IN THEOLOGY AND THE NEW CONTOURS OF THE CHURCH'S CATHOLICITY, BY FRANCOIS BUSSINI. A QUESTION OF HUMAN LIFE AND DIGNITY: HOW THEOLOGY CHANGES IN SOCIAL CONFLICTS, BY KLAUS AHLHEIM. THE EXEGETE AND LINGUISTICS, BY BAS VAN IERSEL. CONSCIOUSNESS OF CHANGE AND QUESTIONING OF THEOLOGY, BY ALFREDO FIERRO BARDAJI. DOING THEOLOGY AS A POLITICAL PRISONER: THE EXAMPLE OF DIETRICH BONHOEFFER, BY TIEMO RAINER PETERS. THE THEOLOGIAN IN PRISON: KIM CHI HA, BY FUMIO TABUCHI. THE THEOLOGIAN IN THE ASHRAM, BY WILLIAM OWYER. CHANGES IN THEOLOGY AND ITS FUTURE, BY JEAN-PIERRE JOSSUA.
Descriptors: THEOLOGY--1965-; RELIGIOUS CHANGE; THEOLOGY, CATHOLIC

0036474 220037
DIE MANNIGFALTIGKEIT DER WEGE GOTTES: ZU DIETRICH BONHOEFFERS KREUZESTHEOLOGISCHER VORSEHUNGSLEHRE (PROV 16:9)
PLATHOW, MICHAEL
KER DD, 26, 109-127, AP-JE 1980
Language: German

THIS ESSAY COMPARES BONHOEFFER'S STATEMENTS ON DIVINE PROVIDENCE IN HIS LONDON SERMON ON PROV. 16.9 (1934) WITH "LETTERS AND PAPERS FROM PRISON". IN THOSE LETTERS, TOO, THE ACTIVITY OF MAN COME OF AGE IN A SECULAR WORLD IS BASED ON GOD'S SUSTAINING, ACCOMPANIED BY HIS PRESENCE (MITSEIN) AND LIMITED BY HIS RULE. THIS CAN BE RECOGNIZED FROM GOD'S SELF-ABANDONMENT IN THE SUFFERING OF JESUS CHRIST ON THE CROSS. THIS IS THE PLACE WHERE THE I-IT-RELATIONSHIP OF THE SECULAR WORLD IS BROKEN UP BY THE I-THOU-RELATIONSHIP OF GOD'S PROVIDENCE: IN DOING WHAT IS JUST, IN SUFFERING, IN PRAYER AND IN WAITING FOR THE TIME OF GOD THE BELIEVER LIVES IN GOD'S PROVIDENCE. GOD'S DESCENT AND ACTS OF SALVATION CANNOT BE SEPARATED IN THIS DOCTRINE OF PROVIDENCE, BASED ON THE THEOLOGY OF THE CROSS (THEOLOGIA PARADOXA). THIS DOCTRINE LED TO BONHOEFFER'S CRITICISM OF THE IDEOLOGY OF THE "THIRD REICH".
Descriptors: THEOLOGIA CRUCIS; GOD--PROVIDENCE; BONHOEFFER, DIETRICH

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0034714 221839
GEORGE W CABLE: PRESBYTERIAN ROMANCER, REFORMER, BIBLE TEACHER (POR)
FARLEY, BENJAMIN W
J PRES H, 58, 166-181, SUM 1980
Language: English

THE ESSAY CONCENTRATES ON CABLE'S PRESBYTERIAN BACKGROUND AND EXPLORES HIS LIFE, STORIES, AND ACTIVITIES IN THIS LIGHT. THE CALVINISTIC TEACHINGS CABLE RECEIVED MADE HIM A LOYAL CHURCHMAN AND ARE REFLECTED IN HIS WRITINGS. DURING THE YEARS THAT PRECEDED THE CIVIL WAR AND THROUGHOUT THE RECONSTRUCTION ERA, PRESBYTERIANISM IN NEW ORLEANS NURTURED A SYSTEM OF POLITICAL ATTITUDES AGAINST WHICH CABLE FOUND HIMSELF COMPELLED TO REVOLT. THESE VIEWS BROUGHT ABOUT A CHANGE IN CABLE THE WRITER FROM A "ROMANCER" TO A "REFORMER". CABLE'S REFORMIST WORKS ON THE PRISON SYSTEM AND RACE RELATIONS ALSO REFLECT HIS PRESBYTERIAN HERITAGE.
Descriptors: PRESBYTERIANS IN THE UNITED STATES; CABLE, GEORGE W, 1844-1925

0004740 252328
JACKSON TRIUMPHANT, "JUST AS I EXPECTED" (JESSE JACKSON SECURES RELEASE OF LT R GOODMAN FR SYRIAN PRISON; EDITORIAL)
WALL, JAMES M
CHR CENT, 101, 35-36, JA 18 1984
Language: English

Descriptors: UNITED STATES--POLITICS; CLERGY-- POLITICAL ACTIVITY; PRESIDENTIAL CANDIDATES--1984; JACKSON, JESSE

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0879120 801112
EFFECTIVE HANDLING OF MANIPULATIVE PERSONS
LENTZ, JOHN O, OMIN
LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY, 1986
Language: English

PROJECT DIRECTOR: DAVID A STEERE. THE PROJECT ASSISTS PEOPLE WORKING IN CORRECTIONS TO BETTER UNDERSTAND AND EFFECTIVELY HANDLE MANIPULATION. THE MANIPULATION OF PRISON INMATES IS ANALYZED AND PRESENTED WITH PRACTICAL MEANS OF COUNTERING ITS EFFECT ON PRISON PERSONNEL AND VOLUNTEERS. THIS IS DONE USING A NUMBER OF PSYCHOLOGICAL APPROACHES TO UNDERSTAND AND BLOCK MANIPULATION AND IS INTEGRATED INTO A MONOTHEISTIC THEOLOGICAL UNDERSTANDING. THE OPTIONS PRESENTED PROMOTE THE READERS' PROTECTION AND THE INMATES' POSITIVE DECISIONAL CHANGE, THROUGH EVERYDAY TYPES OF INTERACTIONS. THE THEOLOGICAL AND THEORETICAL BASIS FOR THIS APPROACH IS INCLUDED ALONG WITH PRACTICAL EXAMPLES AND A BEHAVIORAL OPTION CHART.
Descriptors: CHURCH WORK WITH PRISONERS; PASTORAL PSYCHOLOGY; MANIPULATION

0788340 264160
CHURCHES EFFECT PRISON CHANGES (HISPANIC GRAND JURY RESISTERS)
GILLETT, RICHARD W
WITNESS, 68 NO 1, 15-16, JA 1985
Language: English

Descriptors: PRISONS AND PRISONERS

0141699 600446
RELATIONSHIP WITH GOD: A SOURCE OF FREEDOM IN A CONTEXT OF UNFREEDOM
FRIEDRICHS, RICHARD M, D MIN
WESTON SCHOOL OF THEOLOGY, 1983
Language: English

ADVISOR: ANNE HARVEY. CAN SPIRITUAL DIRECTION WITH IMPRISONED PEOPLE ENABLE THEM TO RECOGNIZE THAT THEY ARE IN A PERSONAL RELATIONSHIP WITH GOD WHICH HELPS THEIR HUMAN FREEDOM TO DEVELOP IN A WAY THAT AFFECTS THEIR LIVES? THE OBJECTIVES OF THE PROJECT WERE: 1) TO INVOLVE PERSONS INCARCERATED IN A STATE PRISON IN SPIRITUAL DIRECTION; 2) TO HELP THEM DISCOVER THAT THEY ARE IN PERSONAL RELATIONSHIP WITH A GOD WHO LOVES THEM UNCONDITIONALLY; 3) TO ENABLE THEM TO DISCOVER THAT PROFOUND HUMAN FREEDOM CAN ISSUE FROM SUCH A RELATIONSHIP; AND 4) TO NOTE AND CRITIQUE THE IMPACT THAT THIS KIND OF RELATIONSHIP HAS ON THE PERSON'S SENSE OF SELF, THE PERSON'S CHOICES ABOUT HIS/HER LIFE AND THE PERSON'S RELATIONSHIPS WITH OTHERS. THE AUTHOR ANTICIPATED THAT THE FOCUS OF SPIRITUAL DIRECTION ON DEVELOPING A PERSONAL RELATIONSHIP WITH GOD WOULD EFFECT A NEW SENSE OF PERSONAL FREEDOM AND AN ABILITY TO CONSIDER OPTIONS AND MAKE DECISIONS TO CHANGE ONE'S LIFESTYLE AND THE COURSE OF ONE'S FUTURE. TO HELP KEEP THAT FOCUS THIS PAPER INCLUDES A DESCRIPTION OF THE PRISON SITUATION AND LIFESTYLE, AS WELL AS A DEFINITION OF PERSONAL RELATIONSHIP, FREEDOM, RELIGIOUS EXPERIENCE AND CONTEMPLATIVE ATTITUDE.
Descriptors: CHURCH WORK WITH PRISONERS; PRISONS AND PRISONERS